1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

241 The breadfruit trees were climbed by the men and the fruits were plucked with a net called *paiko* (*pahiko*) (fig. 19, *a*), and deposited in larger nets hung in the branches, called *ko'oka* (fig. 19, *b*), or they were dropped on piles of leaves or weeds beneath the tree, so as not to be bruised. They were gathered up and counted in bunches of fours called [802] *pona* (literally, knot). Thus a *tahi pona* was one bunch of four, a *iva pona*, nine bunches, or thirty-six breadfruit. The whole system of counting breadfruit differed from the normal count. The fruits were carried [482] to the vicinity of the pits, slung on each end of shoulder poles (*amo*). It is said that one man could carry sixty breadfruit in this way. When a heavy load was carried the shoulder was protected by means of a wooden shoulder rest (*poka'a*). On Ua Huka, each family gathered and preserved 4000 (one *mano*) or 8000 (two *mano*) fruits at the chief harvest (*ehua*) and from a few hundred to one *mano* at the second (*mata'iki*) (Lawson MS.[13]). The work of preparing the paste and storing it in the pits is described under Preparation of Food.

As was usual in all tribal labor, the harvesters were fed by the chief. Following a good harvest there was always celebrated the *ko'ina tapavau* (See Festivals). Under Rites is describes the ceremony called *Vai titi*, the object of which was to break a drought and thereby bring plenty of breadfruit to relieve famine, which was sometimes very severe.

241 Taro (*ta'o*) was planted either in small patches bordered with stones,
312 along the edges of streams, in larger patches of leveled terraces in valley bottoms, the terraces running like steps at right angles to the direction of the fall of the water, or on terraces built up above stream banks, running parallel with the stream bed. The accompanying plan (fig. 20) and the photographs (Plate 1, *D*) of an ancient terrace studied on Ua Pou show that the natives were well acquainted with the methods of irrigation and terraced agriculture. Concerning the work of erection of terraces, preparation of plantations, and planting of taro in ancient times I have no information. It is certain, in view of the customs connected with all other labor, that these had associated with them *tapu* and ritual of the same kind.

Figure 20 shows the plan of a terraced platform (*papua ta'o*) at Haka he Tau, Ua Pou, about two miles up the valley from the landing. As my only equipment in making the map was a fishing cord marked off in five-yard intervals, it may be understood that the map can not be regarded as accurate in measurements. But although the dimensions are faulty, the

[13] The Lawson Manuscript, written in the Marquesas by Thomas C. Lawson in 1862 and the years immediately following and sent to Mr. W. D. Alexander of Hawaii, has come into the possession of the Bishop Museum when this paper was in the latter stages of preparation. It contains much valuable information regarding deities which will be published subsequently. It also contains much false information—free translations, interpretations, and so on, that are very wide of the mark.

6: Lisianasky T-5 (1803-1806) 1814 OX6 Marquesas OX6

That is past	Oovayoo
That will be	Ena ebo
They	Ato
Thief, he is a	Ekamoo
Thigh	Pocha
Thou	Koé
Tongue, hold your	Tooi tooi
True	Toomoo

W.

War	Etou
Water	Vy
Water, is there no?	Hamtivy
We	Mato
Well, that is	Midaggé
What do you call it?	Ehadené
What is that?	Ea ha
Where do you go?	Anoigé
Where is he?	Ihé
Where is your king or chief?	Ha kyiriké
White or Yellow	Tava tava
Who is that?	Ooy
Why	Meyaha
Wife	Evehené
Woman	Vehené
Work	Hanamydehana
Wounded	Vootoo

Y.

Year	Etahetau
You	Taoe
I am	Ooaoo
Thou art	Koé enaeoshoo
He is	Oyana
I was	Ooaoo houné
You were	Koé houné
He was	Oyana houné
She was	Tahova hené houné
I will do it	Ehaooney
You will do it	Atahagoé
He will do it	Tyé hanha aeoné
I have	Eia
I had	Ina oo houné
I will have	Eyna steetahé

Numerals.

1	Eytahé
2	Eynoo
3	Eyto
4	Eyha
5	Eyma
6	Eyono
7	Ehitoo
8	Evahoo
9	Eyva
10	Hanhoo.

N. B. By the inhabitants of Noocahiva the letter *h* is not always sounded. The vowels *a*, *e*, and *i*, are pronounced as the French pronounce them, except where the *e* is doubled.

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